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The Presentation in the Temple

By Giovanni di Paolo

(Courtesy of the Metropolitan Museum of Art)

The Holy Cross Magazine

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1954

The Ash Wednesday Rites

BY H. BOONE PORTER, JR.

we are asked why Ash Wednesday is called, we readily reply that it is because of the old custom of distributing on this day. If we are asked when, or where that custom originated, the answer is not so readily forthcoming.

The Bible of course has much to say of penitence in ashes, and sackcloth or haircloth (both translated "sackcloth" in A. V.). Only in some places at least the Early Christians took over this Jewish custom. Eusebius, writing in the first part of the fourth century, gives a vivid picture of public penance in his time.

... abiding in sackcloth and ashes, disfiguring the body with foul clothing, casting down the spirit with sorrows, ... for the most part, indeed, nourishing one's powers on fasts, moaning, weeping, and fasting day and night to the Lord Thyself, falling down before the presbyters, kneeling to the beloved of God, entreating on all the brethren petitions of supplication on one's behalf. . . ."

(*De Poenitentia*, cap. ix)

There are some similar descriptions of the

same period. The extremes of public penance were soon moderated, however, and there are few references to ashes in the following centuries.

Meanwhile public worship was becoming more formal, and Lent developed, primarily as a season for training candidates for Baptism at Easter. It was also an ancient custom to reconcile the penitents who had completed their penance, two or three days before Easter. Thus in practice, as well as in doctrine, there was a certain parallelism between the "Baptism of Regeneration" and the "Baptism of Tears." In the seventh century, in some places, the ceremonies for the penitents acquired a fixed place among the lenten propers, although by this time the actual practice of public penance had all but died out. It is to be noted that penance could have been imposed at any time, but that its formal, liturgical expression was now apparently limited to Lent. One was admitted to the group of penitents after confessing (privately) to the bishop or an authorized presbyter that one had committed sins of sufficient gravity.

These ancient ceremonies were as follows: On the first day of Lent the penitents were assembled before the bishop in church. They were given clothes of goats' hair to wear, and the bishop said several prayers for their forgiveness. It was customary for him also to lay his hand on them. Then, before the Mass began, they were ejected from church for the duration of Lent.

On Maundy Thursday they were readmitted and prostrated themselves groaning on the ground. The deacon then recited a little oration, petitioning the bishop to accept such evident signs of sincere repentance. The latter then absolved them by saying several prayers for forgiveness. The offertory was made and the Mass begun, without any Epistle or Gospel. Holy Communion consummated the reconciliation. Additional prayers were provided for private deathbed reconciliation.

We may note that there is no mention of ashes, but the hair cloth is important. It symbolized the sinner's place among the goats at the judgement. In some places it was also used in the ceremonies preparatory to Baptism, as St. Augustine records.

These impressive ancient rites were not practised everywhere, and they would hardly have survived in the liturgy had it not been for various efforts to reform the Sacraments in the early ninth century. Many bishops were suspicious of the practice of private penance, and sought to revive the ancient

public rites. The Wednesday ceremony was elaborated, furthermore, by prefixing to the Seven Penitential Psalms and the Litany. Thus in fact these rites survive in the latin pontifical, although presumably never used in modern times.

In our own liturgy, a good deal of the ancient material remains in actual use. Our Penitential Office is but an abbreviation of the old pontifical order. Of the Seven Psalms we retain the most important, Psalm 51. In the Litany, only the tail survives (pp. 61-62). See similar tail of a Litany in Office of the Sick, p. 308). Of our two prayers, the first was the first the bishop said on Ash Wednesday, the second is adapted from the fourth latin prayer. The congregation's prayer—really an anthem—is of later origin. The final collect is one of the ancient prayers used to express absolution on Maundy Thursday. It is unfortunate that most Prayer Book commentaries do not note the great antiquity of this material.

It is interesting to observe also that the ancient prayers for absolving dying penitents, one is used in our Prayer Book for an absolution after confession for the dying (pp. 313-4). The Oxford American Prayer Book Commentary is quite right in insisting that the prayer is appropriate for those dying. Its *original* purpose, nevertheless, was for absolving the dying). The ancient Spanish order for penance of the dying consisted of Psalm 51 and several prayers, including the Lord's Prayer, our "O Lord, we beseech" (p. 62), and the "O Most Merciful" (pp. 313-4). The penitent's hair was cut off, and he was given haircloth and as



THE HAIR SHIRT

It was perhaps merely by chance that in places where ashes were used for penitents, such as Spain, did not happen to be the same places where the public imposition of haircloth had become linked with Quinquagesima and Wednesday. Sooner or later, however, the two traditions were bound to overlap, as in fact they did at some point during the ninth or tenth century. Ashes were simply inserted into the ancient public rite we have described. In addition to laying on his hands, the bishop strewed the penitent with ashes and sprinkled him with holy water.

es and haircloth long continued to be for death-bed repentance at any season. Milan, on the other hand, they were used long Lent for the prebaptismal rites.

was during the eleventh century that the spread of blessing ashes for distribution to all the faithful on the first day of . The practice was not, however, accorded everywhere. Some places, again we mention Milan, preferred to have the general distribution of ashes during Rogationtide.

the words of administration, referring to the exile of Adam from Eden, are very old, something of the sort seems to have been in connection with public penance in the early mediaeval period. The forms for blessing the ashes reflect a later period, as

also does the custom of burning the previous year's palms. Several clauses of the mediaeval service are included in the second prayer (p. 62) of our Penitential Office, and in the anthem. If the Ash Wednesday rites are performed chorally, it is during the singing of the latter that the ashes should be administered.

The Ash Wednesday rites thus have a curious history, and as is so often the case, there is a surprising wealth of antiquity behind our Prayer Book forms. The material in the Penitential Office, and the distribution of ashes which so fittingly accompanies it, thus provide a very vivid link between our own penitential devotions and the rigors of public penance as practised in the earlier centuries of the Church.



SAINT CHRISTOPHER

Eirenicism and the Anglican Catholic

BY DAVID WATMOUGH

THOSE of us born by Holy Baptism into the Catholic Church and who have elected that our souls be nurtured by the Sacraments dispensed by the hands of Anglican priests, contract by that Catholic birth and that Anglican life, two vocations: a prior and a secondary one. And these two vocations are embedded within our general Christian Calling which is answered by our subscription to and practice of the claims and teaching of the Catholic Church. It is of these two vocations within the 'general vocation' that I wish to write. They are both eirenic, both deriving from the Greek word meaning "peace."

The vocation in both cases is for *each* one of us who would lay claim to the titles of Catholic and Anglican: there are no exceptions. "He who is not with me is against me," said our Lord and in this instance we have a direct revelation of the will and mind of God to show us quite definitely what Jesus wants of us in the matter.

Listen first to part of a conversation within the Triune Godhead: God the Son is talking to God the Father. "... That they all may be one; as thou Father art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me. . . ." In these words we learn of the will and longing of our Lord that His Body, the Church, which He was to leave behind to carry on the implementation of His work might know unity. In other words, we learn that the "at-oneness" of the Church is part and parcel of the Divine Consciousness. It is God's will through all eternity that we Christians ("those who believe on me through their word") shall be united one with another. It is quite unequivocal: this is an obligation on the part of all those who desire that His WILL BE DONE ON EARTH AS IT IS IN HEAVEN, that there be really such a thing as Christian unity. Orthodox, Latins, Protestants and Anglicans, each and every one of them shares the vocation of Eirenic activity. To

ignore the express will of Jesus Christ is to resist it and that sin cuts across every Christian boundary of which you care to think or repeat. There are NO exceptions. This is what I mean when I talk about the prior vocation. Although it is a matter of boundless duty for all who profess and call themselves Christians, we who rightly glory in the name Catholic, have a special degree of obligation and as bearing the sub-title "Anglican" (we shall see later) an even intenser one.

Catholic Christians, Orthodox, Roman Catholics and Anglican, not only expressly believe in the visible unity of the Church and in the supreme store by the visible marks of that unity (One, Holy, Catholic, and Apostolic) but are reminded daily at every offering of the Holy Liturgy that unity is the mainspring of historic Catholicism. During the Canon of the Western form of the Mass the priest commonly says:

... which first we offer unto thee for the holy Catholic Church: that thou vouchsafe to keep it in peace, to guard, unite and govern it throughout the whole world. . . .

And again, later in the Canon: the priest says on behalf of the faithful:

... regard not my sins but the faithfulness of thy Church; and grant to it that peace and unity which is according to thy will. . . ."

And it is likewise in the great Eastern form of the Liturgy as offered by our Orthodox brethren. In the Liturgies of St. Basil and St. John Chrysostom we find the following:

Also, we beseech thee, remember, O Lord, thy holy, catholic and apostolic church that is from one end of the earth to the other, and pacify her which thou hast purchased with the precious blood of thy Christ: and stablish this church in peace even unto the end of the world.

and

Gather together them that are scattered abroad, bring back them that are strayed and unite them to the holy catholic, and

olic church . . . stop the schisms of the churches

and throughout the Anglican Communion, whenever the Prayer for "The state of Christ's Church" is offered, the priest on our behalf beseeches God.

. . . To inspire continually the universal church with the spirit of truth, unity and concord that all who do confess [His] holy Name may agree in the truth of [His] holy Word, and live in unity and bodily love.

prayerful response to our Lord's long-suffering, can be seen as a perpetual refrain throughout the formal prayers of the Catholic Church in all its parts.

Catholic theology is properly conscious of the Church as the extension of the Incarnation and quite naturally, makes much of Paul's description of the Church as the Body of Christ. Now when we proclaim the essential unity of the body of Christ, we look fully at the scandal of Christian divisions, we are forced by our Catholic traditions and the evidence of our eyes to effect a new thesis. In one sense, Christ's Holy Instrument, His vehicle of perpetuating the truth, truths issuing out of the Incarnation, cannot be broken, we know that we must be as assured of receiving the fullness of the Gospel as were the very first Christians, and the unbroken Church stretch back through time to those who could not feel our Lord's own earthly body, but guarantee that this is so. For that we always give praise and thanksgiving.

It is unhappily, that is only part of the picture. There is a darker side to Christianity. The wounds that our Lord suffered on the Cross of our Redemption have been inflicted by us the members of His Body. We are responsible for the ugly sores which mar the imperfect unity of the Church. He wills through all eternity to be one, and we are at one with the Father; sin was at work when the Body was horribly torn nearly nine centuries ago—with the division of Eastern and Western Catholicism; sin was at work when Luther broke his vows, made before God, when the

virus of nationalism seeped into the already disfigured Body and shattered it still more; sin lay heavy on our part of the Church when the Wesleys felt cause to fracture the New Israel still more; sin is *always* at work while the fragmentation of the Church continues. And we, that is to say, *all* Christians, because of our organic connection as members severally of the One Body, are responsible. That the wounds are not staunched, but rather made to bleed more freely, is *our* shame, the shame of every Orthodox, every Catholic, Anglican and Roman, and every Protestant. For if the Church had been wholly purely, One, Catholic, and Apostolic, our Lord would not have been made to continue to suffer so. And suffer He must while we, His flock continue to act and live against His will to perfect unity. And as Catholics, conscious of the essential *need* of unity, that the Church's work might be through and through effect-

Devoutly Kneeling

BY ANNE TROTT TALMAGE

XIII

AND THE POWER

We know that all things come of God
and are
His own; that He has power to control
Each thing that lives; that every shining
star,
The earth, the moon and sun, and the
vast roll
Of hills and mountains, rivers, and the
sea
Are outward signs of something man
can strive
To grasp but, failing, with humility
Kneel in deep reverence, each nerve
alive
To the immensity of what he knows
Is true but cannot understand. Man is
Dependent wholly on what God bestows
And what He takes away. All gifts are
His,
Throughout all time, from birth to life
above.
How fortunate is man that God is love!

ive, conscious of it through our Bibles, through our Liturgy, through our teaching, our shame should be greater, our efforts to participate in the healing, more strenuous. Are they?

As our Master looks down upon the poor bruised and bleeding Body which carries out the implementation of His sorely-gained victory over sin, surely we can see tears amid His burning love for us. We, the New Israel, bought at a price, the inheritors of that Kingdom for which He has gone ahead to prepare a place for each of us, how must we appear to Him? One trembles at the thought, shudders at the vision. Even in the Church's infancy one of the godless could jibe—"See how the Christians love one another!" And I have heard Communists in our own

day, make the same taunt, and unhappy with the same miserable justification. Catholics, so much more than Protestants who have not been vouchsafed the same glorious vision of the visible Militant Church, singing its one credo as the marching song of the people of God, as they grapple with anti-Christ, we should be fired with repentance, longing, yes, even gasping for a fuller unity, a perfection of our holiness, our at-oneness, our apostolicity. For the Church's divinely appointed mission is being hindered, the sin of division is retarding the effectiveness of corporate grace, the enemy is forever creeping between our ranks.

If all this seems fanciful just examine a few facts. According to the latest statistics released by the United Nations in 1952, 2,400,000,000 people are at present living on the earth, the majority of them in Asia. Of these numbers, 422,000,000 are nominally Roman Catholic; 161,000,000 are Orthodox; 152,000,000 are Protestant; 50,000,000 are Anglicans. We thus have a picture of 785,000,000 Christians divided into four groups, confronted with 1,615,000,000 of non-Christians!

And as if this almost overwhelming picture of paganism of one kind and another was not enough, we do well to remember that as a result of a fragmented Christendom, our Christian power is vitiated by rivalries and oppositions, conflicting presentations of the Gospel in mission territory (at home and abroad) which turns potential Christians away in droves in mission countries, helps keep unbelievers away from the churches in our own lands; causes unnecessary suffering for those who are searching for our Lord and generally weakens the force of Christianity in the world. Unsightliness and disharmony cloud the perpetual work of Christ, adoration of the Holy Trinity is neglected and impoverished because of the differences in the 'Body of Baptised Christians,' which means there is a general mutilation of the divine activity. And this itself means, of course, a general slowing down of the Manifestation of the Children of God to and in the world which is a prime objective of God, worked through His creation.



SAINT JOHN CHRYSOSTOM

it is a deplorable picture that I have
 ted then it is the deplorableness of sin.
 I repeat yet again, because our dis-
 y is within a divine organism, each and
 y one of us shares in that shame: we are
 responsible.

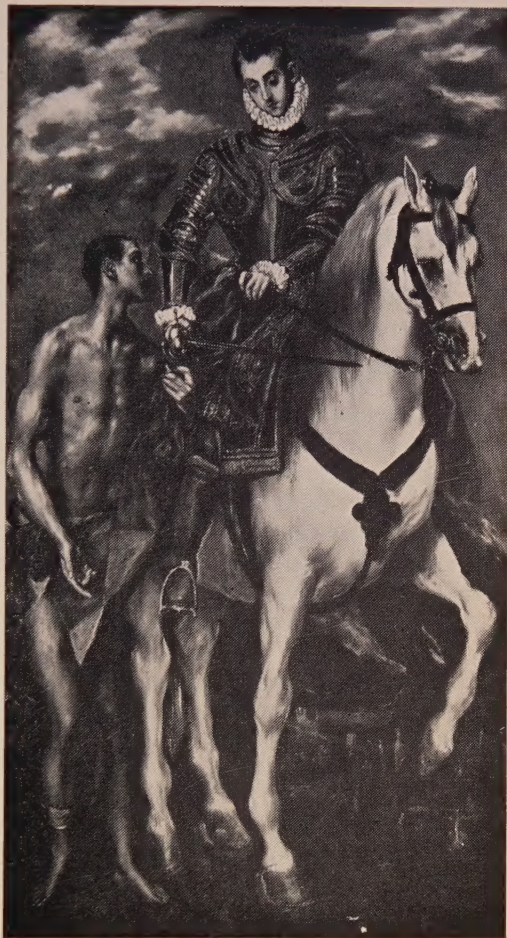
that were all, then life would indeed
 a gloomy affair for us Christians, we
 d hardly dare emerge from the sack-
 and ashes of Lent. But, thank God,
 Lord made a promise to us His Church,
 re He left, to intercede for us in the
 renly places. He said: "Lo I am with
 always, even unto the end of the world."

He is with us, ever at work, to guide
 to encourage, to uplift and revive, in
 Third Person of the Blessed Trinity—
 has left His Church the Holy Ghost.

because God is thus constantly mov-
 within the New Israel, Jesus could say:
 d the Gates of Hell shall not prevail
 st it." If we lift up our eyes, turn
 a for a moment from the evidences of
 sin, we can find cause for hope, real occa-
 for rejoicing. It is as well that we do
 for to the Christian despair is apos-

The victory has already been won for
 the divine armoury is laid at our dis-
 l, we have only to offer ourselves into
 divine hands to be led.

each century of the Christian era seems to
 marked by some distinctive activity of
 Holy Ghost working within the Church.
 e was the age of the Councils, when or-
 ogy was saved from the deformity of
 s pride, the thirteenth century reflected
 brilliantly, the highest Christian ideals,
 e last century we could see the great
 ch of God, on the move, taking the ban-
 of Christ into the dark places of the
 where the light of Christ had hitherto
 ely shone. And in this our own twen-
 century, at long last, the mind of the
 ch has responded to the promptings of
 Holy Ghost in this matter of the scan-
 of Christian disunity. This is no place
 rite a history of reunion activity from
 oмпtings in the nineteenth century to
 chievements of the present day. Rather
 wish to give some instances, drawn
 my personal experience which might



SAINT MARTIN AND THE BEGGAR

By El Greco

(Courtesy of the National Gallery of Art, Washington, D. C.)
 [Mellon Collection]

serve to renew our endeavour to fulfill our
 own eirenic vocations.

At the moment of writing I have before
 me the brochure on "The Week of Prayer
 for Christian Unity" emanating from the
 Diocese of Lyons in France. This is a
 French Roman Catholic publication and
 my paragraph on the United Nations statis-
 tistics and the consequences of disharmony
 among the "Corps of Baptised Believers"
 I have translated directly from it. "The
 Week of Prayer for Christian Unity," of
 which you read something in last month's
 issue of THE HOLY CROSS MAGAZINE, origi-
 nated in the mind of one of the saintliest

priests of God, whom I count it a privilege to have met, the Abbé Paul Couturier, who died in March last year. This faithful son of the Church of France felt the wounds of the Body as his very own and out of his total response to the will of Jesus, came that intercessory flowering which characterizes the eirenic activity of the French Church towards its separated brethren. For the followers of the little Abbé, the commemoration of the massacre of Protestants on St. Bartholomew's Day, is a time of corporate repentance. Realizing that the mainspring of unity is love and that love issues from comprehension, these French Catholics strive their uttermost for deeper and deeper knowledge of other Christians, Orthodox, Anglican, and Protestant. At a center known as Istina, French Catholics and Orthodox meet regularly for prayer and fellowship. There is an excellent library that intelligent understanding might be furthered, and the Liturgy is said according to the Eastern Rite. This is a center of loving encounter between the two major fractures of the one Body. At Taizé, a hamlet amid the rolling hills of Burgundy, a small community of Protestant Pastors and Brothers receive frequent visits from their Roman Catholic brethren.

I shall never forget how, one brilliant summer morning, after having served the Mass of Mgr. C——, a well-known priest of the Diocese of Paris, a group of Catholic clergy, some Protestant friends of the Calvinist Community and myself, an Anglican layman, assembled in the tiny tenth century church for the offering of the Protestants' eucharistic worship. At a moment, comparable with the time of the *Pax* in the Western Liturgy for High Mass, the celebrant and his assistant bestowed the *Pax* on each other and then came down the nave and gave it to the people standing nearest the aisle, then each member of the congregation received this little sacramental act of peace and love from his neighbor. As the Roman priest next to me turned and took my shoulders with the age-old salutation "The Lord be with you," and I, in turn, bestowed the Christian greeting upon a young Belgian priest who was about to depart for missionary work in India, I felt a ripple of joy

pass through me. "That they might be one Father. . . .," there was the beginning of a fulfilment of our Lord's words.

Just a year or two ago the first formal conference between European Catholics and Protestants since the Reformation took place on the continent. During the Week of Prayer, Protestants, both Calvinists and Lutherans, stand together on a Christian platform with Catholics, including bishops as well as inferior clergy.

Eirenic activity between us Anglicans and our Roman confreres in France and other parts of Europe is of the finest spiritual quality. No reference to this subject would be complete without mention of the Abbey of Bec where a chapel has been provided for Anglican priests to say Mass while staying as guests of their Roman hosts. In the summer of 1952 a number of the congregation of St. George's, Paris, English and American Anglicans made a parish retreat at Bec and were thus able to make their communions and also to partake in the sacrament of worship as the Capitular Mass was offered, with all of us, Anglicans and Romans all united in love and striving after the heavenly will in our praise and thanksgiving. There in that ancient house of prayer where two Archbishops of Canterbury, Lancelotti and Anselm must have so frequently uttered the age-old words of the Canon . . . Grant it [the Church] that peace and unity which is according to thy will.

Space determines that I make but passing mention of such great assemblies as that of Amsterdam in 1948 and that of Evanston, Illinois, to meet later this year. They are common knowledge among present-day Christians; likewise the stirring after unity among Protestant sects themselves. A word of warning however is perhaps pertinent here. There is a tendency in quarters where the very theology of the Church has been malformed to an extreme degree by the effect of division, to look for unity through concealing the wounds of Christ by open communion, a glossing over basic differences in countless ways. But we are called to face those wounds, and this demands, although at first sight it may seem paradoxical,

loyal adherence to the faith as we received it. The avenues to a perfect-ness of our Lord's will are those of loving understanding, intelligent comprehension, a vigorous intercessory life that passes through the prayers of our co-workers of Christ and places our corporate wills at the disposal of the Holy Ghost to lead in His way and by His way. We are called to wait for the Spirit, and harm rather than good come by sincere, but unreal acts of an ascetical nature.

This leads me to my final point: the peculiar eirenic vocation of us Anglicans. We live in a 'hot-spot' of eirenic tension. Within our gates we feel the cold drafts of Christian division, to our altars come souls marked with the impact of nearly every division of Christian fragmentation. We feel the acute divisiveness of sin at almost every level of our Anglican life. Indeed that we know a richness of diversity that we were the first of the parts of the incompletely One, incompletely Holy, incompletely Catholic Church, to restore the Sacred Scriptures to their rightful position alongside Holy Tradition, that we have been an example and vehicle of tolerance in the world, but would any of us have the temerity to say that the part is better than the whole; that our lives are impoverished of much disciplined sanctity by our separation from the great Church of the West, by our divorcement from the Church of Methodism which issued as a wound to our ranks; and by our severance from the remainder of the Christian world?

And yet, in spite of the frequent agony of divisions that we know among us, in spite of frequent coldness where there should be the warmth of love, we *are* able to walk together to our altars and receive the Blessed Sacrament at the hands of the priest. In a very real way, all Christendom walks slowly up our aisles to kneel to God. And this blessing that God has bestowed on his fifty million Anglicans demands in return from us, that *through* our differences, *across* our differing theological emphases, that love must flow brightly and unceasing. We have learnt to live together, as Catholic, Evangelical, and Liberal,

we, supremely out of Christendom, because of our sacramental bond, are called to "love together."

What the French Church is doing, what the Protestant Brothers at Taizé are doing, we can do more easily, should do, must do! Our vocation is lonely, often cruelly misunderstood, but it is vital. We must be a school of love, an example of wholly eirenic living to our separated brethren. Let none of us endeavour to see, however, the *perfected* Church as merely a swollen replica of our own poor fragment. When our Lord's saving will is finally accomplished, the Church will shine with the innumerable mosaics of many tongues, cultures and temperaments. The fruits of eirenicism may not present a picture of Catholic unity in such a superficial form as is familiar to present-day divided Christendom: the comprehensiveness of unity will demand and produce some adjustments, but adjustments which will more faithfully express the *revealed* faith and order of the One, Holy, Catholic, and Apostolic Church.



**BLESSED JEREMY
TAYLOR**

The Environment of the Reformation

BY SIDNEY ATKINSON, O.H.C.

ENGLAND

AS in other lands, the Crusades did much to destroy the powers of the robber knights and barons in England and here the Wars of the Roses finished the job. The two strong rival houses of the Lancaster and York, both relying on mercenary soldiers, fought to the finish, so that, when Henry VII, a Tudor who had married into the Yorks, ascended the throne in 1485, most of the nobles whom former kings had reason to fear had been killed off, either in battle or by execution. Thus the first Tudor king (and his successors were not slow to follow his example) was in a strong position and could control parliament, even though he could not do away with it. The free government by parliament, which had been built up in the times of the Edwards and early Henrys became more of a means to express the will of the king rather than of the people. But it was characteristic of subtle Tudor craftiness that Henry VIII and Elizabeth I were able to get their own way and yet do it according to law and order, *i.e.*, by acts of parliament! This was largely due to their ability to keep their fingers close on the pulse of popular opinion and so they were able to give the people what they thought they wanted and also to achieve their own royal ends. Bearing this in mind, we can see how and why the English Reformation took the trend it did.

Another feature of English life which helped to keep the decks clear of recalcitrant nobles who might defy the royal supremacy was the fact that only the eldest sons of the nobility inherited the privileges and properties of their fathers; the younger sons descended, as it were, down into the ranks of the commoners. Thus there was not the danger in England of the nobility becoming top-heavy, as in France, due to the accumulation of years.

Even so, the position of Henry VII was not so secure that it did not require care

and some very politic manipulation. The dynasty was young and felt insecure for some time. To bolster up the family morale Henry VII believed that friendly relations with Spain and Scotland were paramount. He arranged two marriages which had far-reaching results. His daughter, Margaret, was wed to James IV of Scotland and so was that in 1603, when the Tudor line ran out, James VI of Scotland became James I of England. The other marriage was that of Henry's son, Arthur, Prince of Wales, Katharine of Aragon, the fourth daughter of Ferdinand and Isabella of Spain, and this one eventually led to the overthrow of the papacy in England. Arthur and Katharine were married November 14th, 1501, but Arthur died two months later (January 14th, 1502). It was suggested by the Spanish court (and Henry VII was not at all slow in agreeing) that the outward and visible sign of marital union, symbolizing that of two nations, should be repeated in the persons of the widow Katharine and the King of England's next son, Henry. This would mean that Henry would be marrying a dead brother's widow, a thing forbidden by canon law. Here was a case, indeed, for Schoolmen and Canonists to whet their wits on! We need not follow all the intricate problems as to whether the marriage had been consummated or not, nor into the variations of the unwilling Pope (Pius II). The fact remains that the Pope did finally give his consent to the dispensation. Katharine and Henry were married the same year that the latter succeeded to the crown. The two were crowned together in Westminster Abbey on June 28th, 1509. Thus was the stage set in England for the break with Rome.

But two things must be borne in mind about Henry VIII which have an important bearing on subsequent events. Henry was thoroughly a Catholic. His part in the Reformation was to be political rather than religious. Of a religious bent himself,

led the new doctrines being promulgated by Luther and wrote a treatise against them, thus meriting from the Pope the title, Defender of the Faith. But a stubborn, independent Tudor who would brook no interference from nobles or parliament at home would hardly be expected to bow to foreign control even if it did emanate from the Eternal City. To take up the king's marriage with Anne Boleyn would be to take up the Reformation itself, which is beyond the scope of these articles. But, remembering that he was only the second member of the new dynasty and that the House of Tudor did not feel itself to be on certain foundations, it is easy to see that Henry did not really want a male heir, which Katharine could not give to him. To leave the fortunes of his royal line to the uncertain chances of a female succession did not please a monarch at all; nor did the prospect appeal to his advisers and people.

Henry's subsequent marital entanglements, as we have said, bring us into the real events of the Reformation and, as such, we are not concerned with them. But they are interesting as illustrative of the logical niceties with which churchmen concerned themselves in that period and show to what an extent the papal curia was involved in purely political affairs. As we are considering these two points in other sections, we can use the English situation as an example.

In spite of the prominent place it has taken in popular thought, it was not a *divorce* that Henry wanted, but an *annulment*. He had no intention to show signs that he believed that the birth of a son was indicative of God's disapproval of his union with Katharine. At last, Henry directed his Chancellor, Cardinal Wolsey, to start negotiations with the Pope, Clement VII. Unfortunately for Henry, the Pontiff was having his own difficulties in Rome. Clement, like his predecessors, did not want a strong foreign power coming into Italy. Since Spain already controlled lower Italy (The Kingdom of the Two Sicilies—Sicily and Naples), her reinforcements in Lombardy scarcely appealed to His Holiness! Milan had been

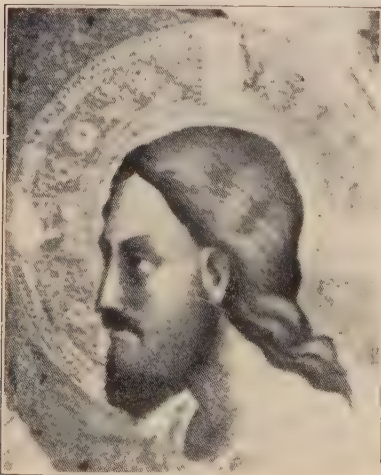


CHRIST STILLING THE TEMPEST

rescued from the French not so long before, but neither did he want it in the hands of the Emperor, Charles V. Therefore, while the Council of Speier was meeting in 1526, Clement sent troops northward against the imperial domination. Charles was in Spain and his brother, Ferdinand, was presiding at Speier. The latter patched up an agreement with the Lutherans in the Council and then dispatched an army off across the Alps. The army was made up entirely of German Lutherans who had no respect for either the Pope or Rome, and even Catholics were disgusted by the papal attack on the forces of His Catholic Majesty. Charles Bourbon, leader of the imperial troops, swept all before him. This gave courage to the enemies of the Medici, the Pope's own family, who proceeded to drive them from Florence. It is hard to say whether the expulsion of his family from Florence or the sack of Rome, which took place on the 6th of May, 1527, grieved the Pope the more. At any rate, Clement was besieged in the Castle of St. Angelo while the Germans devastated Rome. Strange it is to recount that Henry VIII of England provided money to help defray the

expenses of a French army sent to relieve the Pope! However, this help came to naught and Clement ended up by finding himself completely in the power of Charles V. But, by making a quick treaty with the Emperor, the Pope was able to secure the services of the troops which had just pillaged Rome to go and overthrow the new government in Florence and re-instate the Medicis! So it was that Clement was hardly in the position to feel free to break up the marriage of Henry and Katharine, since the latter was the aunt of the Emperor Charles!

There had already been several strange suggestions made as to a way out of Henry's difficulties in getting a male heir. He himself had suggested that the Pope should legitimize his bastard son, the Duke of Richmond; and Cardinal Campeggio had gone one better by putting forth the idea that the young Princess Mary (Katharine's daughter) should marry her half-brother, the same Duke of Richmond! But perhaps the strangest of all was the Pope's own suggestion, more than once repeated, that Henry might take another wife without any annulment of the first marriage. Bigamy had been the solution by a former Pope for a King of Spain. Why not for the King of England? It is one of the ironical facts of history that Henry, did, in this one case, follow the Pope's advice!



HEAD OF OUR LORD
By Giotto

By this time, Henry saw that the Pope had allied himself with his erstwhile enemies, the Spanish, and that His Holiness would never act against the wishes of Charles. Wolsey was deposed and More took his place as Chancellor. Cranmer was instructed to carry through his own suggestion of putting the annulment case before the universities of Europe for judgment and decision. Although the Pope prohibited all doctors from declaring that the king's marriage to Katharine was invalid, nevertheless the Universities of Oxford, Cambridge, Paris, Orleans, Toulouse, Bourges, Ferrara, Padua, Pavia and Bologna did support the cause of the English king; they all proclaimed that the marriage was not valid.

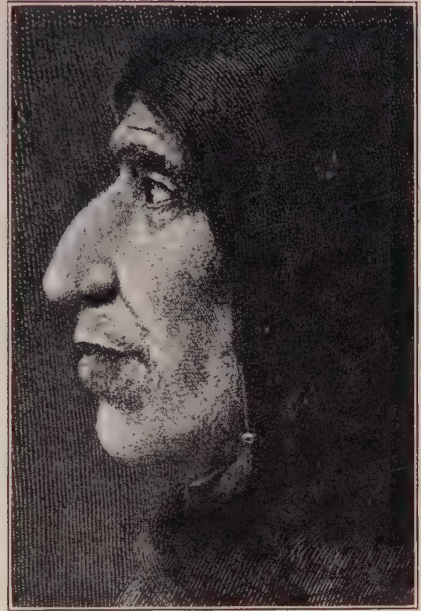
But this was not legal action. Henry had to arrange for such pronouncements through legal channels. In order to prevent the taking of cases outside England to Rome, Parliament passed the celebrated Act in Restraint of Appeals which became law on April 10th, 1533. On April 5 the Convocations of Canterbury and York had already stated that the Pope had no power to grant a dispensation in such a case as that of Henry and Katharine. Cranmer's own ecclesiastical court heard the case and pronounced on May 29th the marriage to be legally null and void. But, by this time, there was another marriage to consider. Henry showed that this was an affair of passion as well as of state by secretly marrying Anne Boleyn on January 25th, 1533. Thus it became possible for the Pope to pose before all Europe as the defender of public morality. For since Henry was actually following the Pope's suggestion not to wait for a divorce in order to marry again, not too much can be made of the Pope's altruistic position. So Cranmer's court had not only to declare the nullity of the first marriage to Katharine but also the validity of the second to Anne Boleyn. This raised another curious matter of moral debate. Since Anne's sister Mary Boleyn, had been Henry's mistress, could the king's marriage to Anne be valid? This time it was not the question of marrying a dead brother's widow, but of marrying the sister of a *living*, common-law wife! What

the rules of affinity and kindred have any about that? The Archbishop's court around both problems to the king's satisfaction, needless to say. The whole sordidness is indicative of the hold that political expediency and moral casuistry had on the faith and practice of the professed followers of Christ.

We have been following rather minutely the king's machinations in regard to the Reformation in England. But we must not lose sight of many other factors which formed the general background to the whole movement and which made the divorce the occasion rather than the cause of the Reformation in England.

Ever since the time of Wycliffe, there had been many who desired most heartily a more rational and simpler type of religion. Lollardy had been officially suppressed but had never actually died out. Also English scholars like Linacre and Grocyn had gone to Italy and had partaken of the New Learning there. Erasmus, who visited England in 1499, highly extolled the merits of these men. But his favorite was the Dean of St. Paul's, John Colet. Colet had also been in Italy, returning to his native land in 1496. He took in all he could of the Christian Humanists, with all their Neo-Platonism; he was under the influence of the great Florentine preacher, Savonarola, although he may not have known him personally; he had carefully studied English classics while he was in Italy, thus preserving himself from the error of valuing only that which is foreign. His method of exposition of the Scriptures shows his indebtedness to Savonarola. He broke away from the latter's allegorizing—a trait which the Florentine had inherited from the Schoolmen. Colet always fought for the real, living meaning of the Scriptures and hated the artificialities of the Scholastics with all their systems of thought. In fact, he was in the real tradition of the Reformation in emphasizing freedom. He even warned Erasmus against Luther's construction of Augustinian theology.

Along with this freedom of the intellectual world, Englishmen were thinking in terms of National freedom and Henry



SAVONAROLA

VIII played up this trait very well in his conflict with the Pope. With a fairly stable political condition and secure in her isolation as an island kingdom, England was also able to keep up with the new geographical discoveries. It was in the reign of Henry VII that the Cabots sailed to Newfoundland.

FRANCE

France did not have the social solidarity of the various classes of which England could boast, but she did have a strong central monarchy, perhaps the strongest in Europe in the late 1400's. The Hundred Years' War with England had united the various French factions against the common foe and had given rise to a new sense of nationalism.

Early in the reign of Louis XI, in 1464, a number of the feudal Dukes had united themselves together in a league against the central power of the king. However, by 1480 nearly all the ancient French "fiefs" had been brought together under the crown. Having solidified their position at home, the French kings thought it high time to branch out into neighboring territories. This inevitably led them into conflict with other leaders who entertained similar ideas of aggrandise-

ment. Charles VIII (1483-1498) claimed Naples as his by right and so invaded Italy. This brought him into opposition with Ferdinand of Aragon who did not want to lose his Neapolitan possessions, and with the Pope and Emperor Maximilian, neither of whom wanted to see France strong in Italy. Actually Charles' expedition, while it did not accomplish its original object, did have two side effects; it showed the weakness and lack of unity of the Italian states; and it brought the French into contact with the Italian Renaissance culture.

Louis XI had tried to encourage trade and learning in his reign. However, the great chasm between the nobility and the peasants (all the taxes fell on the latter) served to hinder the first; the conservative Scholasticism of the University of Paris was not an ideal spot for the growth of the New Learning. However, Charles' expedition into Italy did ameliorate this condition to some extent. A Greek press was set up in Paris in 1507 and French jurists did excellent work in the study of Roman Law. Certain it was that the

French people looked for a new and golden age when their twenty-year old King Francis I mounted the throne in 1515. He patronized the arts and was interested in fine buildings. By using a hitherto unused pass thought to be too steep for cavalry, he swooped down into Italy, defeated the Pope's Swiss mercenaries, and took Milan. Leo was only too ready to come to terms with the energetic young French king. They reciprocated: Francis kept Milan but he agreed to letting the Pope's family, the Medici, take over Florence again. When Emperor Maximilian died suddenly in 1519, the Pope first backed Francis as the imperial candidate. This led to an uncomfortable relationship with the young Spanish monarch Charles V, who actually did become the emperor.

During the "Babylonian Captivity" (1309-1377), when the Popes were in Avignon, the French king had had a good deal of control over the papacy. Later, when the members of the Council of Basel in 1438 could not get the co-operation of Pope Eugene IV to agree to its conciliar ideas, some of them met with the French king at Bourges where he (Charles VII) had called a meeting of his clergy. The famous Pragmatic Sanction of Bourges was the result. This restricted the papal power in France a great deal, but as it was really a royal ordinance it gave the king indefinite rights over the church and clergy. It was always a weapon in the hands of the king to secure the support of the French clergy against papal interference; at the same time, it could be used in playing politics with the Pope, as the king might hint that he could abolish the Sanction. This is, in fact, what Francis did do in 1516 when he signed a Concordat with Leo X. When the Reformation came, this Concordat gave the Pope the support of the most autocratic monarch in Europe.

SPAIN AND PORTUGAL

In 711 the Moslem hordes had crossed over from Africa and invaded the Iberian Peninsula. They continued northward, crossed the Pyrenees, only to be stopped at the Battle of Tours in 732 by Charles Martel. But Spain continued under Moorish



SAINT MATTHIAS

(Courtesy of the Metropolitan Museum of Art)

[February 24]

ination for well nigh 700 years. Only actually did Portugal, Aragon, Navarre, gain their independence. Portugal was to throw off the Moorish yoke earlier than its neighbors and yet succeeded in not being swallowed up by Spain later. By 1415, Portugal had become strong enough to carry war against her former oppressors over to Africa. It was in that year, at the Battle of Ceuta, that the young Prince Henry, soon to be famous as The Navigator, won his spurs and, what was more important still, developed that urge to know what lay beyond the sands of the Sahara—an urge that was driving him on till the day of his death.

Spain was slower in regaining her complete independence. The union of the Houses of Aragon and Castille in the marriage of Ferdinand and Isabella, presented a more united front against the common foe, but it was not until 1492, famous for Columbus' voyage to America, that the last Moors were driven back to Africa with the Fall of Gran-

ada but almost immediately Spain then became the leading nation of Europe. This was mainly due to two causes. First, immense wealth began to roll into her coffers from the silver mines of the Americas. The second cause was effected by the almost unbelievable vicissitudes of the grandson of Ferdinand and Isabella, Charles V. The intricacies of royal marriages brought the control of extensive lands in his hands. The Emperor, Maximilian I, of Austria, married Mary, daughter of Charles the Bold of Burgundy. Their son, Philip, who died long before his father married the insane daughter of Ferdinand and Isabella, who, as we have seen, held Aragon, Castille, Aragon, Naples, etc. Charles was the elder son of Philip and Joanna the Insane. He inherited some of his possessions when he was very young and was Emperor from 1519-1556. Needless to say, such a ruler was to have a great impact upon contemporary history. He had all the fiery zeal of Catholicism which his Spanish environment could give him, but his huge holdings and their attendant responsibilities, somewhat made it more politically convenient for him to side with the enemies of his



THE YOUNG CHRIST WITH SAINT JOHN THE BAPTIST
By Desiderio da Settignano

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Mellon Collection]

church, say the Lutherans, or actually to make war on the Pope himself.

The long struggle against the Mohammedans had given something of Holy War aspect to Spain's national struggles. It is not surprising therefore, that we find fanatical manifestations of religion there. The Moors had built up a great civilization in their time. Their university at Cordova, for example, was world renowned. But the Spaniards in their zeal to drive out the infidel did not always differentiate between what was good and what was evil in the Moorish set-up. Nor is it surprising either that even the Renaissance culture and New Learning, especially with its classical pagan trimmings, were not welcomed. It was at the request of the Spanish crown that the Inquisition was inaugurated there and even the Pope himself had to protest from time to time against zeal that manifested itself in downright cruelty. In such a garden we could not expect the Reformation seeds to come to flower; and they did not.

GERMANY AND ITALY

These two areas—we cannot call them countries at this time—had one thing in common: they were divided into many small principalities and states. They also both enjoyed the privilege of having something around which they might have united. In

Germany it was the Emperor. Not that he had to be German, but, since the fall of the Hohenstaufens, the Hapsburgs had steadily worn the imperial crown. In Italy it was the Pope, the ruler who transcended national boundaries and divisions—at least theoretically. But, in actual fact, both the Emperor and the Pope tended to create divisions rather than heal them.

Germany was made up of over 300 small states at the eve of the Reformation. The usual factors of extending commerce, more money, new learning, a growing sense of nationalism, etc., which we have already seen in other countries, were also manifested in the German states. But Maximilian, who had grand ideas for the Empire, was first a Hapsburg and then Emperor. He was careful to build up the prestige of his family, to annex new lands to the Hapsburg possessions not to the Empire's. With such an

example, it is small wonder that German princelings did the same. Therefore, when the Reformation came along, the ancient feudal divisions were still there and men clung to their petty leaders, rather than to the Emperor or any other center of power. It is not hard, then, to see why the Reformation in Germany followed the lines it did and that such a rule as, "Cujus regni ejus religio," could be adopted.

In Italy, likewise, it was the personal ambitions of the Popes which kept the peninsula disunited—and this was true right up to the end of the Wars of Italian Unity in 1871, a time when the papacy lost its temporal power and had to reassert its spiritual supremacy. As we have seen, cities like Venice and Genoa were rich mercantile centers and so could usually maintain their independence by hiring mercenaries. Milan was a pawn between France, Austria, and other Italian powers. Rome and Florence were constantly fought over by dynastic families. Sicily and Naples were at different times under Spain, France, Rome, or independent. The main factor in Italian political maneuverings was the fear of the papacy that any one power would become too strong. Therefore, the Pope was often to be seen in the unedifying role of pairing off opposing forces, such as France and Austria, without getting caught in the squeeze play himself. Leo X, Pope from 1513 to 1521, was one of the most adept at this kind of international ping-pong. We have already seen how he got off on the wrong foot with Charles V when he backed Francis of France as the imperial candidate.

It is hard to keep the picture straight since the spiritual and the secular authorities of the papacy are so inextricably interwoven at this time. As a temporal ruler, the Pope had fairly large states covering the central portion of Italy. He maintained a gorgeous palace in the Vatican, patronized the arts like his humanistic contemporary princes, had armies in the field, controlled immense revenues, spent and entertained lavishly, and often took part in the vices of the ruling classes of the period. On the other hand, the Pope had almost universal spiritual power and control. The claims varied from the



SAINT JOHN THE EVANGELIST

time, but they generally assumed the responsibility of all men. Thus, theoretically, the life and doings of the simplest peasant were the concern of the Pope, but so also were the rights and possessions of kings—he was disposed of as His Holiness saw fit. Of course, Henry VIII of England was not the first one to object to these high-flown pretensions.

The papacy had suffered two major setbacks in the esteem of the world: in the Babylonian Captivity at Avignon, already mentioned; and in the Great Schism which lasted from 1377 to 1417, during which the rival pontiffs at Rome and Avignon hurled anathemas at each other and the countries of Christendom were divided in their allegiances. Men had looked for the salvation of the Church in the Conciliar Movement, but here partisan strife, especially in the College of Cardinals, prevented unity. The rising sense of nationalism also had its part to play in the failure to achieve anything permanent in the Councils. Thus it was that the papacy had a chance to win out for itself a new and exalted position while the members of the Councils of Constance (1414-1418) and Basel (1431-1449) failed to agree with one another.

Then came the Renaissance! The revival of learning, science, jurisprudence, the arts, and all the other glories of classical antiquity. Where was it most fitting for all this to center but in Rome, the seat of the great Caesars and the throne of the Christian Caesar? Undoubtedly great work was done as Pope after Pope encouraged and aided masters in their crafts and letters.

At this same time, it was almost inevitable that not only the good features of the old neo-Roman world should be revived, but also that the distinctly pagan elements should come out too. Again, since it was the scene of the old culture, it is not surprising that Italy stood above all other lands manifest these pagan tendencies. But it was a shame that the papacy should have been so intimately connected with them. Of course, it can be maintained theologically that the personal (or immoral) life of an officer, even the highest officer, of the Church does not



CRUCIFIXION
By Guido Reni

negate and destroy the Christian verities. Quite true, but we are thinking of the environment of the Reformation and the papal court had its share—and a very great one—in instigating and perpetuating the storm. After all, the ordinary man could not—and still does not—appreciate the theological niceties. He is affected by what he actually sees and hears. It is true that the evils of the Vatican may not have stood out so prominently against the loose moral conditions and practices of medieval Europe, but one has only to read contemporary works to realize that men were shocked and actively criticized the papacy.

Enormous taxes had been started by Pope John XXII to maintain the great court at Avignon when the Roman revenues were to a large extent cut off. It was this Pope who organized the curia on a business like scale and method to see to it that taxes were levied and gathered. The tithes, annates, Peter's pence, and all the other many dues hit everybody hard. When the papacy returned to Rome, these taxes were not mitigated. Instead they became greater. All sorts of schemes were thought up to increase the revenues of the curia. The selling of lucrative offices was one of the best means for obtaining needed money. This also served as

a heart-breaking obstacle to the really reforming Popes. In trying to clean up the curial Augean Stables, they found it would involve throwing hundreds of men into unemployment who had spent their all in obtaining the very positions they occupied!

As the Renaissance gathered momentum, the Popes needed more and more money to keep up with the Joneses of the New Learning and Way of Living. Leo X, already mentioned several times, was the son of the Medicean known as Lorenzo the Magnificent. Leo was not one whit behind his father in being magnificent on a large scale. We often look upon our own modern civilization as having gone quite far down hill. It is rather interesting to note that Machiavelli's play "Mandragola," generally considered to be too anti-clerical and salacious for 20th Century production, was presented for the first time in English publicly early last year (1953). Its participants seem to think they have done something quite daring, even in this blasé age. And yet this is the play for which Leo X had a special theatre built!

Nicholas V (1447-1455) and his successors seemed to think that the old St. Peter's Basilica in Rome, with all its sacred memories, was not grand enough for its function as the center of papal Christendom. Yet Innocent VIII (1484-1492) did not deem it unseemly to stage bull fights in St. Peter's Square. (The authorities do not specify whether Papal Bulls were used or not).

His successor, Alexander VI (1492-1503) was the infamous Borgia whose deeds are too notorious to need recounting here. And yet his power was such that his Line of Demarcation, promulgated in 1493, running north and south one hundred leagues west of the Azores, gave all the newly found lands to the east of it to the Portuguese, and all to the west of it to the Spanish. This was later amended to 370 leagues west of the Cape Verde Islands, being thought to be the half way mark between the African Islands and America. Thus it was quite by chance that Portugal received the bulge of Brazil as part of her share!

The building of the new St. Peter's led indirectly to the flare of Martin Luther which

set off the whole conflagration of the Reformation. In order to raise more money for this costly enterprise, Leo X instituted the scheme of selling Indulgences on a large scale throughout Europe, but particularly in Germany. The Archbishop of Mainz had borrowed heavily from the Fuggers to pay for the cost of his new see. In order to pay back his debt, the Pope graciously gave him a generous "cut" in the money raised by selling Indulgences. Naturally the Archbishop backed the scheme with the utmost vigor and zeal. Such Indulgence sellers as Tetzel hawked their wares with more verve than wisdom and made outrageous claims as to the efficacy of these Indulgences that even the most ardent papal theologian would have care to back up. Tetzel was not allowed to enter Electoral Saxony, but he came close to Wittenberg when he came to nearby towns in Ducal Saxony and naturally Luther heard of what the Dominican had to say. Aghast at such preaching, Luther threw it upon himself to challenge such teaching by nailing up his Ninety-Five Theses against Indulgences on the door of the Castle Church. In order to be sure of a good crowd he did this on All Saints' Day, 1517, when there was bound to be many pilgrims, since the Church was dedicated to All Saints. There is a very ironical aspect to this.

Frederick the Elector of Saxony had prevented Tetzel from entering his domain because he did not believe in Indulgences but rather for the very good financial reason that he did not want more moneys going Romewards. Actually he was a strong believer in Indulgences. He was a great collector of relics and had a choice store of them for visiting pilgrims to see at the Castle Church in Wittenberg. In addition he had even procured a special Indulgence to benefit all those who took part in the anniversary services and gazed on his relics. Since All Saints' Day was the anniversary of the consecration of the Church, Leo really made use of the fact that the Indulgence would be attracting large crowds. He would see his Theses against Indulgences

(To be concluded)

Five-Minute Sermon

BY VERN L. ADAMS, O.H.C.

Luke 15:31-32: "Son, thou art always with me—but we were bound to make merry and rejoice for this thy brother."

VER the sideboard of the dining room in the Mueller house there used to hang a coiled black-snake whip. It was the symbol of a now dead profession—driving the spans of horses, or mules, which pulled the stage coaches that antedated railroads. It was a proud profession and Hank Mueller had a proud reputation in Colorado at the turn of the century. He drove the stage with ten horses from Denver to Santa Fe, racing the first passenger train on the Colorado Central—and won.

In the driver's seat with the "ribbons" fully lined up between the fingers of his left hand, the stage driver was a lordly figure, commanding power. The reins were important, but more important still was the coiled coil of whip on the seat beside him. Made of rawhide, tapering beautifully from the stock to tip, it sported a gay tassel of silk; but not for ornament. It was the "snapper" of the entire lengthy instrument—"snapper."

With it the driver could whisper in the ear of his lead horse or flick a fly off the nose of a wheel horse. Or he could, and did, cut a piece of hair and hide from any horse in the span. With his whip he drove, rather with the casual bit of gayety which came in the breeze as it lay ready at his hand.

The parables of Jesus are like one of these. Woven of carefully selected ideas, each one is an instrument of ingenuity, and gave their "snapper" which may be mistaken for a flourish of ornament. But, in the end, it is the "point" of the whole. The parable of the Prodigal Son has been called the best loved of the parables of Jesus. And it perfectly illustrates what I mean. The title mistakes its purpose, ignores the "snapper" which flicked out to cut those to whom our Lord was addressing Himself.

In the beginning of chapter fifteen of St. Luke's Gospel is written: "Now the publicans and sinners were drawing near to him to listen . . . and the Pharisees and scribes murmured . . . to them he spoke this parable. . . ." Then there follows those three marvelous analyses of the way souls are lost to God. Some are like wayward sheep which drift off from the shepherd and lose themselves in the wilderness. There are souls which are rubbed off by the chances of life, like the housewife's ornament, and get lost in dark corners or under furnishings. Or there are others who choose the glamor of far countries and take their inheritance and squander themselves away from their proper environment of love.

In the crowd close around Jesus as He spoke we can be sure that here and there a man or woman identified himself, or herself, with one or another of these sorts of sinners. And the motion of grace must have reflected in the face of the Son of God, as it gave joy to the angels in Heaven. A sinner repenting, finding himself and his way back to the heart of God and his own true place. Here a lost sheep, there a misplaced coin. This one a squandering wastrel, sick of pigs and pigs' provender. And it was good and joyous to the Master, but not entirely satisfying to His loving heart.

Beyond these near and easily moved and restored penitents, souls which have been tempted and lost to obvious evil and which are sick and ashamed of their condition, there are faces set in complacency . . . souls congratulating themselves. "We are not like these." "Lost sheep?" "Not I," says this one, looking to the law and commandments and his own carefully kept rule of life. "I'm certainly in the fold all contented and satisfied." "A coin rolled away and lying hidden in the dust under a chest?" "Not I!" "I'm sure of my secure place and an honor to the God Who made me." "A prodigal?" "Oh, no, I've carried the strain and the business of the People of God; and sown and reaped in tears. The family fortune is my chief

concern—I've never even tried to enjoy the slightest portion of it."

"This man *welcomes* sinners and *eats* with them!"

"My son, you are always by me and all my grace of old time you have always had; but there has to be joy in the house when a drifter is brought home; when a jewel is recovered or a disgrace to the family finds his honor again." Thus God speaks to the People of God. Across the heads of those "who have ears to hear" Jesus flicks the "snapper." He reaches for those who should be nearest and most eager to rejoice when love has broken through and lured His own home again. Please God, He did not speak—does not speak—in vain.

The publishers and readers of The Holy Cross Magazine have particular need to hear the conclusion of this parable. We who live under rule and address ourselves specially to those who are interested in a publication designed "to give information concerning the religious life and to set forth the Catholic Faith as the basis of devout practice . . ." are spiritually the descendants of the Scribes and Pharisees. So often did our Lord have to castigate these two groups in His own day, but we tend to forget that they were not objects of general opprobrium.



HOLY CROSS IN WINTER

They were the careful members of synagogue and Temple congregations. They lived their lives by rule and observed "Catholic" use and custom. They knew the privilege of the faith and made it "the basis of devout practice." This, of course, was not their sin.

Their sin was to take their piety, not as a gift of God, but as an expression of their own virtue. By self-conceit they justified themselves, rather than hoping for God to justify them. And by that means they felt themselves as different from other men who were "sinners." One may suppose, as is true of ourselves, that there were some who had been guilty of moral faults at some time. Having turned away from them to the Law and the Commandments, they now permitted themselves the luxury of expecting God to feel flattered. Being thus assured of His friendship, they reflected that dignity of self-righteousness which scorns other and obnoxious sinners. Or having never sinned in more vulgar and regrettable ways, the Pharisees had no sense of community with those who had less self control; or more fastidiousness, which amounts to the same thing finally.

We, who have a great sense of being "the Church" as they who under the Old Testament dispensation were "the Church," should realize ourselves to be the channels through which grace can find its way. For our own need, indeed, but always also for the need of the sin-sick whom God would save by His Church. This He will do, even if He must save in spite of the churchly, as He had to do when He came fulfilling "all the law and the prophets." The morality which confuses a sinner with his sin is like those prayers for ostentation and the alms deeds performed to trumpets, of which Jesus said: "They have their own reward." Self-righteousness rewards itself and should look for none from God. As the father waits for the prodigal return he expects the elder son to be eager to set the festival of joy afoot. It is all of the household that we are "bound to be merry and rejoice for this, thy brother was dead and has come to life, he was lost and is found."

A Woman's Devotional Life

BY WRIGHT R. JOHNSON

THE development of a strong vital devotional life is as essential for a woman as it is for any other person. Our busy lives that most women lead whether in the home or in the business world is such that they are not conducive to the development of this vibrant devotional life. The problem then becomes how can this inner strength be secured in the face of all these difficulties.

First of all, let us look at some of these difficulties that plague the average housewife. To most of them the day seems too full for any set patterns that prove to be so helpful in any devotional experience. Mrs. Average Housewife declares that she knows she realizes the great need to develop this life and to do it. In the first place, she argues, the day begins very early in the morning. There are children to be dressed and hurried off to school. There is a husband to be fed and hustled off to work. When that has been accomplished, there are dishes to be washed, a house to be straightened and looked over, meals to be planned, and a myriad of other tasks to be attended to. What is the answer? The lady in question shakes her head and bewilderedly hunts for it, but is at a loss to find the correct solution to her dilemma.

In helping our friend along the path to this place where she will find a devotional expression easy and natural, we must first show her how she can fit such practices into her normal day of interrupted routine.

Along this line it might be well to observe that the average parish Church is probably one of the busiest places in the community. Parish house activities of a variety of natures ebb and swell all week long. In fact, so much goes on in the average parish house, that there are often people who in a very sarcastic vein refer to the religion of the parish house and the religion of the

sanctuary. This of course is to be decried. There are, we know, in some parishes, holy women who are faithful in the activities of a parish house, but do not seem to have the time for the services of the Church.

In this connection it is well to observe here that the parish church exists for only one purpose—the worship of Almighty God. All else that a parish undertakes to do is an outcome of our worship. Programs of Christian Education, Christian Social Relations, Auxiliary projects, Men's Clubs, and the myriad of other activities stem from the implications derived from our worship. This also is true of the inner devotional life of the women of our parishes.

That principle being accepted the next matter to be solved is how and when will the average woman have time to do the things that she should do, and what is the best way to go about it? Here are some suggestions.

1. When she wakes up in the morning and rubs the sleep out of her eyes, Mrs. Episcopalian gropes to her night stand for her current copy of FORWARD, DAY BY DAY. She sits up in bed, adjusts her glasses and reads the short paragraph for the day. She now arises and begins her many duties. The thoughts involved in this short passage of scripture and the commentary gives her something to think about while she is getting the children off to school and husband to work. It also provides food for thought during the tedious tasks of washing dishes and ironing.

2. She should also have a small book of private devotions and a short book on some religious subject that is kept within easy reach. She will find it helpful to sit down and read a few short paragraphs just before she begins to get the noon meal or start some other aspect of her work-a-day life. She will find it helpful to read a portion of it during the evening before she retires. This will give her something to mull over.

In this respect it is important that the religious book be a small one. A small book is more easily handled and can be finished sooner than a long one. She will not feel that it "will take forever" to finish it. She will be able to borrow any number of them from her Rector or from the parish library. Some she will want to re-read time after time. She will find ample suggestions in the Church Press and from her Rector.

3. As to other devotions the Bible and the Prayer Book should not be neglected. The author strongly suggests that a most suitable time for such reading might well be at the evening dinner table either right after the grace has been offered or at the conclusion of the meal. The advantage of Biblical reading and prayers then is that the whole family is gathered together and Family Prayers may be said. In modern families this is often the only time when the entire family is together. Grace before meals and a suitable thanksgiving afterwards should always be adhered to.

These are but a few simple suggestions that any housewife could reasonably fit into the pattern of her daily life. Some meditative reading just before retiring can be helpful in preparing her for the night hours and commending herself—body, soul, and spirit to God for a restful night.

Such a pattern if adhered to until it has formed a habit will do much to deepen the spiritual and devotional life of the person concerned. It is so easy to say that we "don't have time," or "it is too hard," but those who have tried it find that it lightens the burden of the day, and that life itself does take on new meaning.

The woman who perseveres in such practices soon discovers that the religion of the altar does deepen a personal spiritual, devotional life, and that this inner peace of a personal devotion strengthens our sacramental life of the sanctuary.

BOOK WANTED!

Does any reader have in his library a copy of Cuthbert Butler, *Benedictine Monachism*? If this book is not needed we will appreciate the gift of it for our library, for it is unobtainable.

Order of Saint Helena Versailles News

December in Versailles dawned sun and warm—any resemblance between winter and our weather is purely coincident.

There have been many things going on at the school—too many things for our poor heads to absorb completely. In addition to the usual round of pre-Christmas holiday doings, the hockey tournament ran over in the last week of school, so there was considerable ranting and cheering interspersed with carols and Christmas opera rehearsals.

Each year the Guild of St. John the Evangelist (the social-action guild) holds a Christmas party for children in Versailles, both negro and the white underprivileged are given individual invitations. Presents, candy, cream, games, and Santa Claus are produced for their enjoyment. The Lower School gives a Christmas pageant. The children enjoy the party so much, and we are giving it for them. The Guild of St. John is this year enjoying its biggest membership in many years. A service of admission was held the first part of December at which time twenty-four new members were admitted. The entire Upper School, plus the seventh grade, now forms the Guild's membership. We are looking forward to a very active year. The Seven Corporal Works of Mercy are being particularly stressed this year, and in addition to supporting our Fatherless Child, the Guild has taken on a large family which is virtually without any kind of support. The trips the children make to deliver the Thanksgiving Baskets make them aware, as almost nothing else can, of the terrible conditions under which others of our race live. This year that lesson has been very forcefully taken to heart and the children have been most anxious to help this particular family.

The formal dance, Christmas Opera, and the banquet, the last night before holidays, sent the students off to their homes, and left us free to do the numberless things we hadn't been able to get done while they were here.

We were privileged to have several guests with us over Christmas. The annual



CHRISTMAS PAGEANT—MARGARET HALL SCHOOL

greens brought only scraggly branches, the most part, but the most fun is in the singing, anyway. The Chapels were decorated and greens put about the convent and school. The Midnight Mass was sung and the Holy Child was placed in the crib, by the senior sister, during the singing of the Gospel; then we received our blessed Lord at Holy Communion—God's Christmas Gift to us all. The Sisters and all who are at the school have Christmas dinner together at school, and it is always a happy time.

The vacation was over almost before it began, or so it seemed, and the youngsters came all back, cramming hard for exams. At the end of exam week we had our annual Conference Week. This year it was on December 10 and was led by one of our own graduates—Miss Cynthia McEvoy—who had just returned after two years' teaching in Japan.

It was a Conference Week on Japan her Senior year (led by Bishop Viall, S.S.J.E.) that had first got her interested in that field of work. Miss Alice Sano, a young American Japanese graduate of the University of Michigan, who was sent to us by Bishop Yashiro for training prior to her going to Japan as a missionary next year, helped in the teaching of Conference Week.

The second semester looms ahead of us and we are going full steam ahead at both the Convent and school, confident in God's loving help and care in all things.

Newburgh Notes

December here began in the best way with our monthly retreat conducted by Father Superior. Among several December birthdays, Sister Mary Michael's fell on the retreat day, but she made up for the quiet celebration a few days later with an acute

attack of appendicitis. Appendectomies are becoming an annual event among the novices (seniores priores, too)!

During December Sister Josephine was invited to participate in the evaluation of St. John Baptist School, Mendham, New Jersey. Soon after her return, Sister Jeanette arrived to spend her Christmas vacation from the Chicago Art Institute with us. With our expanded family and several guests, we had a welcome full house for the holidays. And such a blessed time we all had! This year we were able to get greens and a tree from our own grounds, instead of combing the New Jersey pine barrens for them (although that was fun, too). Mid-

night Mass at St. George's, Newburgh, was lovely, and as we were united to the Christ Child in Holy Communion, we realized more clearly than ever that we were also joining His Mystical Body, the Church, including our absent Sisters, Associates, families, and friends.

As a parting note we must mention a recent incident with our electrician. While he was working in the convent he noticed the makeshift bulletin board (old sheet stretched across cardboard), and very kindly decided to do something about it. Later, as he installed a beautiful new one, he remarked to an admiring novice, "No excuse for slipping up on your assignments now!"

Notes From Mount Calvary

We had a blessed Christmas here on the Magic Mountain. Through the generosity of a friend a new and gorgeous frontal graced the high altar. It is predominantly red and gold and is several hundred years old. The red and gold of the altar made a happy contrast with the green of the two Christmas trees which stood on either side.

In this chapel, dedicated to the Holy Cross, the work of praise and prayer proceeds daily as at the other houses of the Order. Our time table is a little later than that at the Mother House to suit the needs of the many visitors from other places. At Christmas we had guests from such widely separated states as Missouri, Georgia, and California. Here we offer Lauds and Prime at 6:30 a. m., the Masses at 7:00 and at 7:30 a. m., Terce at 9:00, Sext and None at noon, Vespers at 6:00 p. m., Compline at 9:00 p. m.

The work of giving retreats proceeds regularly also. At the moment we look forward to giving retreats steadily at the week ends until the close of Lent and after Lent into May. The laymen crowd in for these retreats over week-ends. The Clergy come during the week. During February we expect to give retreats for Clergy from Los Angeles, San Francisco, and San Joaquin. We are well situated to provide retreats from points north, south, and west. Our associates in Nevada come regularly.

During December we were glad to welcome Father Parsell and in January we enjoyed the Father Superior's annual visitation. Because of our distance from the other houses we are particularly happy to see the brethren from the other houses.

In regard to our work away from Mount Calvary, we have a heavy schedule this winter. After the middle of January, Father Baldwin's preaching takes him north to the Diocese of Olympia and then to Alaska. During Passion Week he will spend in Colorado and Holy Week in Arizona. Once a month Father Tiedemann goes to Berkeley, California, for confessions and counseling. For most of Lent Father Turkington will be preaching in Los Angeles and Father Terry will be preaching in various parts of California. Both these Fathers will also take retreats at home.

The weather continues clear and warm. On Christmas Day we had coffee and dessert on the open Loggia and on another feast day we debated whether it would be cool enough to have lunch outside! We tried it but were forced to retreat into the shade! At the moment we are in need of rain. The weather is a problem and the fire hazards are always with us. Our hills are green in winter and a lovely soft brown in summer. It is remarkable how quickly the brown hills turn a vivid green after a heavy rain. Our par-



MOUNT CALVARY PRIORY

View From the South

den has to be hand watered. We hope we will not have to be rationed for water as in drought three years ago. All watering of gardens was forbidden. People saved their water for their flowers and shrubs. One farming matron complained bitterly to me one day: "I don't see why I have to take a walk before I can water my lemon tree!"

Due to the generosity of friends, Mount Calvary is practically completed. There remain a few small jobs to be done, such as the conditioning of two fireplaces and the reworking of the stairs to the flat roof above the cubicles. And we also take this opportunity to thank our many friends for their Christmas gifts. We have no salaries, grants, or endowments here, but are supported by a few large gifts and by many small ones. To our friends we say: "Thank you and God bless you."

Mount Calvary Priory

On the Feast of Saint Stephen, the day after Christmas, the chapter of the Order of the Holy Cross met and official action was taken towards raising our western house of Santa Barbara to the status of a priory. The following day, Father Superior formally declared Mount Calvary Monastery a priory of the Order with Father Karl Tiedemann as the first prior. With the period of establishment and adjustment at an end, Mount Calvary now takes its place along with Saint Andrew's, Tennessee, and Bolinas, California, as permanent houses of the Order of the Holy Cross. Great credit goes

to Father Tiedemann for his indefatigable work in completing the monastery, and making the Order known on the west coast. But at the same time much credit must go to the Churchmen of the Eighth Province for the tremendous response which has assured us that we were well advised in making the venture.

Notes

Father Superior left West Park on January 7 for his annual visitation to Mount Calvary Priory where he will be for about a month. On the way out he stopped off to preach one Sunday at Holy Trinity Church, Raton, New Mexico.

Father Parsell has been continuing his whirlwind engagements to talk about the Liberian Mission and to show the slides. These started off with a visit to the Church of Saint Michael and Saint Mark, Brooklyn, New York. In rapid succession he went to Saint Mary's, Wayne, Pennsylvania; Saint John's, Richmond Hill, Long Island, and Saint Stephen's, Plainfield, New Jersey. Toward the end of the month he began a series of talks to various parish groups of the Woman's Auxiliary in the Diocese of Delaware.

Father Packard preached a mission at Calvary Church, Wilmington, Delaware; and conducted a retreat in Albany, New York.

Father Gunn conducted a retreat at the House of the Redeemer, New York City.

Brother James gave talks on the life and work of the Order at Saint John's, and Saint

Augustine's churches, Elizabeth, New Jersey.

Current Appointments

Father Superior will return east from his visit to the western house, staying at Saint Andrew's, Tennessee, February 8-13; Margaret Hall School, 14-17; and then returning to West Park. He will conduct a retreat at the House of the Redeemer, New York City, 25-28, and preach at Trinity Church, Waterbury, Connecticut, on March 5.

Father Kroll will conduct a mission at Trinity Church, Michigan City, Indiana, February 14-24; hold a quiet day on the twenty-seventh, and preach on Quinquagesima Sunday at Trinity Church, Easton, Pennsylvania; and preach Ash Wednesday, March 3, St. Sacrament Church, Bolton Landing, New York.

Father Parsell will continue his engagements for missionary talks and sermons in the pre-Lent season, completing the series of



A VISIT TO THE MONASTERY

It is now possible for all of you to enjoy the beauties of the Monastery here at West Park and see the Religious Life as we live it. The Order of the Holy Cross offers to lend sets of colored film-slide (2"x2") to parish groups and other organizations wishing to learn more about the Religious Life. There are about seventy slides illustrating every phase of our life and work and covering the full round of "a day in the life of a monk." A mimeographed script has been prepared describing each slide. Users will find "An American Cloister" by Father Hughson, O.H.C., helpful in obtaining additional background material and this book is available at \$1.00 from Holy Cross Press. The slides are not for sale but will be sent on loan for the expense of postage and the offering which is received at their showing. Address requests for the slides to: "O.H.C. Slides," Order of the Holy Cross, West Park, New York.

addresses in the Diocese of Delaware, from thence going to Baltimore where he will speak at the following churches: Mt. Calvary, Saint Matthew's, and Saint Mary's on February 14. After that he will be at Saint John's, Bridgeport, Connecticut, the twenty-first; and the following day at the Church of the Good Shepherd, Rossmont, Pennsylvania.

Father Hawkins will conduct a mission at Saint Philip's Church, Coral Gables, Florida, February 7-14.

Father Harris will hold a quiet day at Saint Mary's-in-the-Field, Valhalla, New York, on Ash Wednesday.

Father Bicknell will assist Father Kroll with the mission at Michigan City; and on Ash Wednesday will conduct a quiet day for teaching staff and girls of Margaret Hall School, Versailles, Kentucky.

Father Packard will address the Women's Auxiliary of Saint Luke's, Catskill, New York, on February 9.

Ordo of Worship and Intercession Feb. - Mar. 1954

- Tuesday V Mass of LXX col 2) of the Saints 3) *ad lib*—for religious education
- Wednesday V Mass as on February 16—*for vestrymen*
- St Simeon BM Simple R gl col 2) of the Saints 3 *ad lib*—for the Seminarists Associate
- Friday V Mass as on February 16—*for the persecuted*
- Of St Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)
—*for the Community of Saint Mary*
- Sexagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for parochial missions*
- St Joseph of Arimathea C Double W gl—*for the Priests Associate*
- St Peter Damian BCD Double W Mass a) of St Peter gl col 2) Vigil of St Matthias cr LG vigil or b)
of the Vigil V col 2) St Peter—*for Church theologians*
- St Matthias Ap Double II Cl R gl cr pref of Apostles—*for the bishops of the Church*
- Thursday V Mass of LX col 2) of the Saints 3) *ad lib*—*for Saint Andrew's School*
- Friday V Mass as on February 25—*for the Companions of the Order of the Holy Cross*
- Of St Mary W Mass as on February 20—*for the Order of Saint Helena*
- Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for Christian reunion*
- 1st St David BC Double W gl—*for the Church in Wales*
- St Chad BC Simple W gl col 2) of the Saints 3) *ad lib*—*for Christian family life*
- Ash Wednesday V Before principal Mass Blessing and Distribution of Ashes at Mass col 2) of the
Saints 3) for the living and departed pref of Lent until Passion Sunday unless otherwise directed—
—*for the spirit of penitence*
- Thursday V Proper Mass col 2) of Lent 3) for the living and departed—*for Mount Calvary Priory*
- Friday V Mass as on March 4—*for the Liberian Mission*
- SS Perpetua and Felicitas MM Double R Mass a) of the Martyrs gl col 2) feria 3) of Lent LG feria
or b) of the feria V col 2) Martyrs 3) of Lent—*for the Holy Cross Press*
- 1st Sunday in Lent Semidouble V col 2) St Thomas Aquinas CD 3) of Lent cr—*for those to be ordained*
- Monday V Proper Mass col 2) of Lent 3) for the living and departed—*for the faithful departed*
- Tuesday V Mass as on March 8—*for the increase of the ministry*
- Ember Wednesday V Proper Mass col 2) 40 Martyrs of Sebaste 3) of Lent—*for the Oblates of Mount
Calvary*
- Thursday V Mass as on March 8—*for the Confraternity of the Love of God*
- St Gregory the Great BCD Double W Mass a) of St Gregory gl col 2) Ember Friday 3) of Lent LG
feria or b) of Ember Day V col 2) St Gregory 3) of Lent—*for Church institutions*
- Ember Saturday V Proper Mass col 2) of Lent 3) for the living and departed—*for the peace of the
world*
- 2nd Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—*for parochial Lenten
programs*
- Monday V Proper Mass col 2) of Lent 3) for the living and departed—*for the Confraternity of the
Christian Life*
- Tuesday V Mass as on March 15—*for religious vocations*

NOTE:—On the days indicated in italics ordinary requiem and (out of Lent) votive Masses may be said

A LETTER FROM THE FATHER SUPERIOR

The Father Superior wishes to express to the Oblates and Priests Associate and others, who received our request to help build the circulation of the Magazine, his grateful thanks for their efforts. All the returns are not in yet, but it's gratifying to know that two hundred subscriptions have been received as a result of your efforts. The whole Community joins me in expressing our gratitude to you. We are convinced that the Magazine has a real place in the American Church. It is not a news sheet, but exists for the purpose of setting forth the principles of the Religious Life and of the Catholic Faith. Our prayer is that God will bless all our readers and by this means make Himself more clearly known to them.

... Press Notes ...

Forward Movement . . .

Recently we have received copies of several very excellent Tracts from *The Forward Movement*, 412 Sycamore St., Cincinnati 2, Ohio. With a single exception, the Titles received by us contain definitely sound Church teaching. Write direct. Please do not order through the Press.

A Word of Caution . . .

Invariably, year after year, *just before* Lent, Easter and Christmas, we receive orders by phone, telegraph, Air Mail and Special Delivery, with urgent appeals that we "send immediately", "rush this order by Air Mail Special", etc. Well, we do our best, but it will be easier all around if you will order your Lenten materials today, and your Easter needs as well. Outgoing mails from West Park are limited. By the way, save your Special Delivery stamps. We don't have *any* deliveries here.

Margaret's Shop . . .

If *Holy Cross Magazine* had a larger circulation we would undoubtedly attract more advertising accounts. By the same token if we had more advertising accounts we would be in a position to enlarge the Magazine. Or, at least, we wouldn't have a shoulder such a large operating deficit. Please support the advertisers, and we will give your attention to a new one in this issue. . . . *Margaret's Shop.*

What's In A Name?

"Can't you publish some Tracts without using such words as 'Mass', 'Catholic', 'Father', etc. Unfortunately, we are of small concern. We work with limited capital. Our storage room is bursting at the seams. And . . . we are, after all, Catholic. "A Protestant Episcopalian Keeps Lent" seems much more cumbersome than "Catholic keeps Lent" (*Holy Cross Magazine* No. 2.)

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